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THE IKON OF PEACE

The Tikhvin Ikon of the Mother of God is classified as a miraculous ikon or wonder-working ikon because many received healing while praying before it.

The ikon was painted by St. Luke, the Apostle and Evangelist and was sent by him to Antioch. From Antioch, it was sent to Jerusalem and by the 5th century it finally found a home in Constantinople.

In 1510 an eerie light was seen in northern Russia, moving over the water of Lake Ladoga. This continued for some time, creating a bit of excitement much as UFO sightings do today. Finally, the light hovered over one spot on the Tikhvinka River, near the village of Tikhvin. Someone's curiosity was stronger than his fear and he went to see what it was all about. He found an ikon resting in the beam of light. He reverently took the ikon back to the village and a wooden church dedicated to the Dormition of the Mother of God was soon built to house the ikon. Just a few years later the church was destroyed by fire. A stone church was built to replace it and was dedicated in 1525. A monastery arose around the church and in 1560 a stone wall was built, surrounding the monastery buildings and the church.

All was peaceful until the Swedes invaded nearby Novgorod in 1613 and continued their campaign toward the Dormition Monastery in Tikhvin. Meanwhile, the monks became frightened and began to bury and hide much of the treasures in the monastery. They decided to take the ikon with them as they fled the invaders. They tried to lift the ikon but they could not move it. More monks tried but it was as if the ikon was imbedded in iron. They finally gave up but they decided to stay with the ikon and protect it with their lives. When the Swedish army began to scale the stone wall around the monastery, they heard a great noise in the distance as if a huge army of horses was approaching. They envisioned a huge Russian army coming from the direction of Moscow and they hastily retreated. It was

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Lord, help me accept the misfortunes of this day with the heartfelt knowledge that good, eventually, will come from them. May I always trust in Your providence. Amen.

THE BABAS TAUGHT ME

I picked Baba up to take her to the parish hall to make noodles (rizdnk). She was one of the few women who could cut the noodles very thin, the way they were in the old country. She was clutching a letter in her hand. She told me that she had just heard from the daughter of her old friend. She told me how much happiness an older person gets to hear about someone they knew long ago. Pensively she said that if a young person does not have time to write a letter they could call. She then read me the letter which she received from Sandra Hosmer about her mother Olga Piecewicz, who was her friend long ago.

"Dear Baba, Recently, Fr. Gary Breton and his Matushka Mary arrived in our parish. As you know, Maynard is a small town and is a big change from Father Gary's other parish, which was in an urban area with a high crime rate. He had his car equipped with a security alarm system. Mom Olga wanted to welcome the new priest and his family so she took a pot of borsch with her when she went to church on Sunday morning. She carried her pot of beautiful red borsch to Father's car. When she opened the door to put the pot in the car, the alarm went off, startling her. She dropped the pot of borsch and it spilled all over her and the area. People who had arrived earlier in the church rushed outside to see what the noise was all about. There stood Mom covered with red borsch. Parishioners would tease Mom that the first Sunday Father Gary served in Maynard someone tried to steal his car - and she was caught - red handed."

Baba and I were still laughing when we arrived at the parish hall for noodle cutting! On the way home Baba reminisced about other incidents she had shared with Olga.

SINGING PRAISES TO GOD

In the early days of our parish community, services were held in various locations - in homes, above store fronts, and eventually in our own church. But no matter where the faithful gathered for worship, they always sang hymns of praise to God.

In the beginning a Psalomchyk (Reader) sang the responses with the congregation following along. As time went on, thought was given to organizing a choir. The first choir director was a multi-talented individual who also wrote music and directed the plays. The choir was an important part of church life, both spiritually and socially at that time. Parishioners looked forward to picnics and plays when their choir rounded out the evening with a selection of folk songs. The young choir worked hard and to show their appreciation, the parish committee once gave them the large sum of $25 for the purchase of music and some refreshments for their efforts. And those efforts included a one-hour practice before Divine Liturgy.

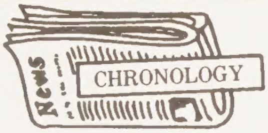
Priests played a major role in not only teaching and directing the choir, but also in training young men as Readers and choir directors. Time was often set aside during Russian School for this purpose.

The choir directors in those early years used their various talents to help develop the choir. One taught folk songs and under his direction the choir had the opportunity to share its musical heritage in public concerts. Another director took a great interest in the youth. Children as young as ten were recruited to sing, and their training was under the watchful and critical eyes of their elders each Sunday. Pity the poor youngster who sang a wrong note! But there were happy times, too, for young and old alike, especially when they went caroling.

There were three other directors during these years. One, whose name has been forgotten, made his home in our church "school" (basement) some time during the 1930's - a very sad commentary - which

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JUNE 1999

UNESCO'S Atlas of the World's Languages in Danger of Disappearing estimates that within the next century 50% of the world's languages may disappear into oblivion. There are about 6000 languages spoken worldwide today. The half that are endangered are those in which the youngest speakers are well into middle age and children are no longer learning the language. Is Carpatho-Russian on the endangered list?

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES (IOCC) has sent 21,000 tons of food to Russia for orphanages, homes for aged, hospitals and soup kitchens. The basic food items are flour, beans, rice, dry milk and vegetable oil. Pensioners, the aged and disabled will also be helped. Russia has had the worst harvest in 50 years. For info call (IOCC) at 410-243-9820.

IN UKRAINE the Ministry of Internal Affairs and the Orthodox Church UOC-MP agreed to cooperate in a program for ecclesiastical, cultural and moral development of conscripts in basic training. The UOC-MP will provide military libraries with religious literature, video and audio materials.

OVER HALF of the priests in the Antiochian Diocese are converts.

WHAT HAPPENED TO the Sunday School students of the 50's and 60's?

THE WOMEN'S ORTHODOX MINISTRIES AND EDUCATION NETWORK (WOMEN) will hold their annual meeting in Washington, DC on Nov. 13. The day before Leonie Liveris of Perth Australia will speak at 7 p.m. at St. George Greek Orthodox Church in Bethesda, MD. For more info: Krissi Jimroglou at (202) 483-3524 or Dee Jaquet, 3440 Youngfield #272, Wheat Ridge, CO 80033.

REPRESENTATIVES FROM UKRAINE joined those from 44 countries in Washington in December in an effort to resolve the problem of assets confiscated during and prior to World War II. The delegation made a presentation on behalf of more than 600,000 Ukrainians who were taken as Nazi labor workers. They are being ignored in various negotiations and agreements reached between Jewish organizations and the German government.

THOSE INTERESTED IN CHURCH MUSIC would find the July 1998 issue of Orthodox America, PO Box 383, Richfield Springs, NY 13439 of interest. The issue also has an article on Isabell Hapgood, who compiled a service book which was used and is still being used in the Orthodox Church. Send $1.50 to defray costs.

ORTHODOX BISHOPS in contact with U.S. authorities: "have expressed our opposition to any sort of violence perpetrated against any kind of people and for whatever reason. We want a peaceful and just solution in Kosovo."

TRANSLATION OF BOOKS into Russian are being made from Roman Catholic titles including a "Catechism of the Catholic Church" in 1994, the start of a Catholic encyclopedia in 1997, and this year a translation of the Second Vatican Council documents. The chancellor of the Catholic Church for European Russia said: "All Catholics will now have access to readable texts, while Russian society will also have the chance to learn about our church."

ST. NICODEMUS OF THE HOLY MOUNTAIN, an Orthodox monk and canon lawyer who wrote about prayer, was among the non-Catholic Christians who were named as most influential of the past 2000 years. A plurality of scholars from Catholic colleges presented names.

IT WAS IN THE 6th century that a figure (corpus) was put on the cross. Before this the cross was without the figure of Christ.

ACCORDING TO 1999 CHURCH DIRECTORIES we found that the OCA has 15 bishops, 594 priests, and 133 deacons. On the retired list, 4 bishops, 82 priests and 2 deacons. Twenty-one priests and 7 deacons are on leave of absence. Ten priests died in 1998. It shows that 31 priests and 26 deacons were added to the rolls. There are 9 priests and 6 deacons at St. Tikhon's and 4 priests and 3 deacons at the Cathedral in Washington. There are 13 priests and 4 deacons assigned to the Church center in Syosset, NY. The Carpatho-Russian (Johnstown) directory shows 1 bishop and 89 priests of which 12 are retired, 2 on leave of absence, 1 in the chaplaincy. There are 74 priests for 75 parishes. Also listed are 21 deacons, 19 sub-deacons, and 22 tonsured readers.

DON'T THROW AWAY those old photos, documents, letters, etc. which have to do with the Russian Orthodox Church. Material prior to the Russian Revolution is especially sought. Contact: Archives, Attn. Andrei Psarev, PO Box 36, Jordanville, NY 13361-0036.

THOSE INTERESTED IN THE EASTERN CATHOLIC CHURCH can obtain a copy of documents concerning its relation to Rome from 1740-1996 by ordering the book "The Vatican and the Eastern Churches, Vol. 1." PO Box 146, Fairfax, VA 22030-0146. Send $30.

SYNDESMOS, PO Box 22, 15-950 Bialystok, Poland, is an international organization of Orthodox young people. Among its 1999 events are: Conservation/Ecology Workshop from 10 July - 9 August in Valaam Monastery in Russia; 20-18 August in Suprasl, Poland, a summer institute. For info on the organization and a full report on events, write to the above address.

THE SMALL IKONS with a golden riza (cover), which many of you have received, can be hung on the wall with velcro hangers purchased at a craft or frame shop. The ikons come from Eastern Europe.

DURING THE 18th AND 19th CENTURIES, Greek printing houses in Vienna produced ikons for Orthodox monasteries and parishes in the Austro-Hungarian Empire. There was an exhibit of some of these ikons in the Vienna Museum of Applied Arts in February.

•The Ikon of Peace

a heavenly army! The monastery and the ikon were saved. The ikon saved those who decided to stay with it!

The ikon remained in the Dormition Monastery and many miracles, signs and cures are verified. Hundreds of children were brought from throughout the country to venerate the ikon. Records show that many cures of children took place, especially of those who were ill with diseases of the senses.

Later, the ikon was taken to the Dormition Cathedral in Moscow. Novgorod wanted it returned. It was transferred to the Sophia Cathedral in Novgorod until 1643, when it was taken to a church on the Krasnom field where the Swedes were defeated. The peace pact with the Swedes was signed in the ikon's presence. From this time, whenever peace is guaranteed in the Russian lands, the pacts were signed in its presence.

•Singing Praises To God

reflected the troubled times in both our country and our church.

In the early 1940's, a priest brought an air of professionalism and recognition to the Lorain, Ohio choir which few groups achieve. Fr. Andrew Glagolev came to Lorain in 1942 and found an almost all-female choir. It was not until after World War II, when the men returned home, that there was the necessary blend of voices to sing the concert pieces which he taught. The choir had some exceptional voices and rehearsals became "summer concerts" as people sat on the church lawn and listened.

It was Father's work in translating Liturgical music into English that gained him the most wide-spread recognition. Fr. Glagolev was himself Russian, but in his translation he made use of Galician melodies which he learned from his parishioners. In 1948 the first all English Divine Liturgy was sung by the Lorain choir.

The choir has come a long way since the days of the Psalomchyk, but the purpose still remains the same - lifting up of voices in singing hymns of praise to God.

Margaret Pysarchyk

* * * * * *

When one door closes, another opens; but we often look so long and so regretfully upon the closed door that we do not see the one which has opened for us.

THE MONTH OF JUNE

1. There is no fasting on Wednesday the 2nd or Friday the 4th.
2. Sunday the 6th is All Saints Day.
3. SS. Peter and Paul Fast begins the 7th.
4. All Regional Saints are remembered on June 13.
5. Our fathers are remembered and honored on the 20th.
6. The Birth of St. John the Forerunner is celebrated on June 24/July 7.
7. The Tikhon Ikon is seen on June 26/July 9.
8. SS. Peter and Paul are honored on June 29/July 12.
9. The SS. Peter and Paul Fast ends with vespers on the day prior to SS. Peter and Paul Day.

CHOOSING A NAME

Two very bad tendencies are evolving among Orthodox in America. One is the giving of "fad" names generally of some actor or actress; the other is to give a middle name which satisfies the Church's rule. Unfortunately, in most cases, the first name is used instead of the Christian name. In many cases when children and even some adults approach Holy Communion, they have to be reminded to use their Christian name. Some are annoyed that for that moment they are called by a name which they find foreign. The result of the double identifications is that "church life" is wholly unrelated to the rest of their lives.

Parents should take these things into consideration when they are about to choose a name for their child. They should choose a saint so that the child may grow up conscious of a holy man or woman of God as a special protector and guide. Likewise, the Christian name should be the first name, the name by which the child will be called daily in school, at home, at work, and in the Church. He will be marked as a Christian from his earliest days and will be less likely to see his Christian life as some special department with no relation to the rest of his life.

It is customary to name a newborn child on the 8th day after birth. It is also customary to give an adult convert a new name when received into the Church. The name in both cases should be that of a saint.

On being born again of water and the Holy Spirit, and on being incorporated into the Body of Christ, a person pledges to live the new life in Christ. The name is one of the chief signs of that new life. The saint whose name is chosen becomes the heavenly intercessor of the new member of the Church and a model to follow and to imitate and a guide through the difficulties encountered in his spiritual life. Usually an icon of that saint is given to the child or the convert and becomes a constant companion throughout life.

•Kitchen Corner

walnuts. Swirl in these ingredients. Pour the batter into a greased 10 inch bundt or angel food pan. Bake in 350° oven for 50-55 minutes or until tester inserted in center comes out clean. Let cake cool on rack for 10 min. then invert on rack, cool completely.

NOTE: You may make prune puree by simmering some prunes in a bit of water until soft and then mashing them or use canned prune filling or lekvar. Prune puree should be thick.

WEDDING GARMENTS

In the reading (Matt 22:1-14) about the wedding feast, a question comes to mind. Why should the host punish the people who took the time to come to the feast but didn't bother to put on proper clothing? Kind of makes you think of people who come to the Divine Liturgy inappropriately dressed. Should they be commended for coming at all?

An interesting custom prevailed in the Middle East when the gospel story was written. Before outside influences modified certain customs, travelers in Bible lands were given marriage garments to wear when they attended weddings. These garments were long robes with loose sleeves to wear over their usual clothing. The father of the bridegroom provided these garments, which were made of inexpensive, gaily-colored material. This was done in case a traveler or poor man came and did not have the proper clothing. If any guest failed to put this garment on, the master of ceremony of the feast could reprimand him. The man who came to the wedding feast in the reading from Matthew was reprimanded because he was too indifferent or lazy to take advantage of the graciousness extended to him.

* * * * * *

The way in which we acquire the values that help us understand who we are is a three-stage process. First, we accept them whole cloth; then we reject them whole cloth; finally, we adapt them to suit our most authentic self. G.L.

ETHNIC CHUCKLE

Dorohaya Tyota Maria,

Ya taka upset. Yesterday, ya peshla to play bingo with my next door neighbor. Bingo yeh game shto me playuyem to u Ameriki. Ya dumala shto bingo tho budey fun. Noh ya learnin zhe tho ne game lem tho serious business.

Me tam sedele kolo stola three hodini. Klalee beans na numbers na takee boards. Ya bulla taka tired. Ya hotchila talkovate. Ya whispered do neighbora sitting kolo mene a shitki sto bulli kolo mene kasale - quiet (teho). Onhi bulli taku mad na mene zhe ya talking. Yak ya mozhyu seteti three hours a nhe hovorete?

A tote beans zhe ohne dalee me hrathe tot game. Ya dumala zhe ohne bulle moye boh ya zaplatela pyat tolyari za ticket. Yak bingo skinchillsya ya putting them u moy pocketbook. Ya vedela zhe druhe neh brahle their beans, toh yah putting theirs in my pocketbook tirsh. Ya dumam zhe ya lublyu soup fasolyu e mozhe making for me husband. Mozhe druhe neh lubya tot soup e ne hotcheli brati beans.

Me eshle ot hallye. Ya mushela open my pocketbook bo treba nayte me hanker-chief. Shitki beans palle na flor. Tot che-lovek zhe running game preshol do mene e kasye: "Lady, you leave the beans here." Shitke ludi, pozerale na mene. Ya povila yemyu zhe ya dumala zhe beans preshle with ticket. A on me povile. "You expect me to believe that lady with the price of beans today.

Ya tak za haimbelasya. My next door neighbor, running ot mene. Ya hope zhe ya mohla fall do yamee. Ya dala chelovekuy toti fasolyu e sneakovala ot hallye. Ya dumam zhe bingo games nhe dlha mene.

Budte zdrove
Spill the beans,
Hanya

NO, NOT ANOTHER

Not another fast!

Yes, a fast the church designates as the "Apostles" but it is known simply as "Peter's." The fast of the Apostles begins on the Monday following All Saints Sunday, which is the first Sunday after Pentecost, and extends until the vigil of SS. Peter and Paul Day, which falls on 29 June/July 12.

Spiritually, this fast is linked to Pentecost as the witness of these Apostles is the immediate result of the Descent of the Holy Spirit upon them. It is observed in memory of the fast which the Apostles kept before they went forth to preach the Gospel.

The Church bids us to fast at certain times. This means that certain foods are restricted. Besides giving up these foods, we give up certain pleasures and try to be unselfish and to repent of our sins and faults. It means even more than this: it is the hard training of our body to subdue its desires and learn not to care so much for material things so that we may be fit to receive spiritual grace.

In the Old Testament, kings and prophets and all the people fasted and prayed before setting out to do great deeds. Jesus Christ fasted for forty days in the wilderness to set us the example, and He told His Apostles that the evil spirits of sins could only be driven away by prayer and fasting. (Matt 17:21)

The church followed Christ's teaching and set apart certain days and times for self-denial and penitence, which are called fasts. Usually these times are before great Holy Days or on days of special commem-oration. Wednesdays and Fridays of each week are also fast days.

Many of the designated days are not kept. Unfortunately, SS. Peter and Paul Fast is best described as the "forgotten" fast.

WINTER'S GRACE

We are all familiar with the Bible verse in Mark 1:17-18 which reads: "Then Jesus said to them, 'Come after Me, and I will make you become fishers of men.' And immediately they left their nets and fol-lowed Him."

How does this relate to us? Following Jesus doesn't necessarily involve a change of careers or jobs as it did for these first disciples, but it does involve a change of heart. We easily get entangled in the nets of comfort, power, prestige, possessions, putting ourselves and our desires first.

Jesus asks us to leave these nets and wholeheartedly embrace His gospel as our guide for living. He is the Way, the Truth, and the Life, and He inspires others to show us what it means to follow Him.

PRAY - Jesus, You touch me deeply through the witness of others. Give me the courage to drop whatever holds me back and follow You more fully.

* * * * * *

PRAYER: Father, there is nothing about me that merits Your exclusive attention, but I know You love me, and I would like to help accomplish Your purposes on earth. Please show me how I can do this.

Dabs of Thoughts

We reject the idea that there is opposition between faith today and in the past. We consider it impossible to have a break between the two. By traditional doctrine is meant the coherence and the awareness that the Church has its roots in the early centuries. In this regard, tradition joins us to all the centuries of faith without locking us in the past, although thanks to the teachings of the past we are able to cope with the present. Today the world is demystified; increasingly it moves away from the sacred, and different sects and cults offer a false sacredness. On the other hand, we believe that man needs a liturgy full of a sense of the sacred in which the visible signs help him understand the invisible.

What do you think about the interactive Divine Liturgy? It seems that more and more parishes have turned to congrega-tional singing and responses. Choirs can-not recruit new members if young people are not familiar with choral responses.

Baba has a prayer book and its pages are marked by prayer cards which are given at funerals. In her private prayers, she includes the names of those whose cards she has.

There has to be a category in heaven for the "perohi ladies."

The style of the Byzantine ikons was angular, subdued and stiff. It was in Russian churches that ikons acquired a more natural style and brilliant colors so that they could be better seen through the incense smoke and wavering candlelight of Orthodox churches.

Do you remember when it was unthink-able to do laundry, wash the car or do yard work on Sunday?

In the Orthodox wedding service, vows are not exchanged and the bride is not given away.

In some parishes on Father's Day, all for-mer altar boys serve at the Divine Liturgy.

In Wilkes-Barre we have a newspaper which has a feature called SAYSO. People can call in about anything. The following SAYSO intrigued us. "We don't have to go to Kosovo to be ethnically cleansed. Our Polish parish for Easter services eliminat-ed all Polish music, all songs to the Blessed Mother, and we're being ethnical-ly cleansed right here, right now. I'm so sorry and disappointed that this is hap-pening."



EDITORS' NOTES

The article on "Help for the Orphans" touched many of your hearts, and you have already sent help to St. Herman Orthodox Church, 7099 So. Military Trail, Lake Worth, FL 33463-7507 whose members will see that your donations are shipped to the orphanage.

June is one of our favorite months. It brings back memories of birthday parties on the front porch, which was adorned with climbing roses which bloomed, sending out such a sweet fragrance.

Recently we had a summer shower. We sat on the porch and heard a most unusual sound, which we tried to identify. It sounded like a waterfall or waves in the ocean. It was the rain falling on the fully-developed leaves on the trees. Such a pleasant surprise!

Good to receive notes telling us that they appreciate "The Orthodox Herald" because it is crammed with information which the average person can easily understand. We have a variety of articles and there is always something which appeals. We have some readers who send in a subscription a month, including one for their adult children, a friend who is housebound, someone who accepted Orthodoxy or is just interested, someone who no longer attends church for some reason or other but remains Orthodox. We would suggest that you pass your copy on but many of you save them. Why not subscribe for someone else?

We have enjoyed your phone calls. It helped us pass the winter. **We invite you to call us at 570-256-7232 to discuss any subject you wish.** We will ask you for your phone number and ask you to hang up. We will call you right back! It will save you money – especially if you are on a fixed income.

We received an order of Easter Basket covers after Easter. They were brought back by someone who visited Eastern Europe for Easter. By the first of May, all the extra covers were gone. They are handmade, using small cross stitches. The design is made by counting threads. One cover takes a week to make. The price is $30. The women, who this cottage industry is helping, look forward to our order. We will order fifty more. If you want one, ask to be put on the waiting list. This is the last time we plan to order Easter basket covers. Someone has promised to bring them mid-July when returning from a visit with relatives.

God has given us the beautiful weather in summer. Show your appreciation by worshipping Him. If you are absent from church, pray the Third Hour. God be with you,

The Stroyens

PRESS FUND

Боже, благослови этих людей

GOD BLESS THESE PEOPLE who are helping us to keep printing. Velma Bova, Tere Chala, Olga Kasper, Thomas Broslawik, John Russian, Martha Lomakin, Joseph Horoschak, Helen Cudlic, Patricia Gulich, Robert Peters, Dr. Jerome and Diana Wolf, Marge Cimbolic, Anna Sofelkanik, Angelyn Mitchell, Andrew Popovchak, Dorothy Stafiniak, Anna Dragon, **Mary Bohurjak,** Mary Reichenbach, Michael Ozimok, Olga Daviduk, Winifred Cummins Anna Borovoy, Ann Daly, Mary Deschampes, Anonymous, **Dr. and Mrs. Frank Rusinko, Jr.,** Anne and Stephen Holovach, Irene Allen, Elaine Kowalik, Verna Kochmaruk, **Dee Baumgarten,** Helen Magyari, John and Theona Hatzi, Lillian Husted, Lillian Smarsh, Steve Yevich. Charles and Mary Berdare in memory of daughter Patricia Ann Dobek, who died on January 15. Anna Polehinke in memory of son Steven Burch. Helen Fedak in memory of parents Anna and Anthony and brother Joseph Lemchak. Mary Ardan in memory of husband Peter. **Ann Dorozynski** in memory of new grand-niece Daria Snedarich. Lori Wilson Ortega in memory of Fr. Michael Williams who died recently. "He was the first Tinglit priest and a good man." Lillian Lovchuck in memory of Fr. Averky and Matushka Marie Bondarchuk and Andrew Lovchuk. George Kandravy in memory of parents Frank "Feodor" and Anna Chanova Kandravy. **Andrew Tus** in memory of wife Irene. Sandra Hosmer in memory of mother Olga Piecewicz. Mrs. William Utterbach in memory of her husband Bill. Mary Durniak in memory of Anastasia Wimmer, who died March 18. Lenora and Steve Evancho in memory of John and Anna Sulin, George and Helen Evancho, Eva Mihaly and for health of Claudia Sulin, Kyra Kopestonsky (Fr. Stephen's daughter), Martha Groves and Fr. and Mat. Stroyen. Paska gifts from Geraldine Petronka, Paul Laskovich, Helen Dzugan, Helen Durniak, John Glagola and family.

ALL SAINTS

In the Orthodox Church, the Sunday after Pentecost is dedicated to all saints This same Holy Day is celebrated in the Western Church on the first day of November.

As early as the time of St. John Chrysostom, this Sunday was already dedicated to the memory of all the martyrs. So we see that as early as the fourth century united Christendom set apart a special day for its saints.

Why should the saints be remembered? Because the church is grateful to them. They have revealed the grace of God, for they were His servants. When man honors them, he honors God. Moreover, contemplation of the saints may stimulate the reflector to virtue because of their example. For most people, words have to become flesh before they understand them. The saints help the average Christian to grasp the intent and the content of saintliness.

Man is, to some degree, saved, made healthy, by memory-tradition. Such remembering is psychologically good for us. Then why shouldn't we, once a year, remember all the saints, even though we honor them on separate days?

KOSOVO IN THE 1300's

On June 15/28 we find the name of St. Lazar on the Church calendar. Prince Lazar was brought up in the household of King Dusan and was acclaimed Prince of All Serbia in 1371. He did much to upgrade the living standard of his people and was concerned about Christian enlightenment of his people. He built many churches and founded many monasteries among them Ravanica and Lazarica in Krusevac, restored Hilendar and Gornjak. He was instrumental in founding St. Panteleimon Monastery on Mt. Athos, which is the Russian monastery.

He lived during a difficult time when Serbia and Turkey were at war. He went into battle on the Kosovo plain and was wounded. He was taken to prison and at the order of King Amurat he was beheaded on June 15, 1389. His body was taken to the nearest church, where it remained for three years. When it was dug up, it was found to be incorruptible. It was taken to the Ravanica Monastery, which he had founded nine years previously. It remained there until the monastery was desecrated by the muslims in 1683. At that time it was moved to the Fruski Monastery, which is better known as New Ravanica, near Srem. During the Second World War in 1942, it was taken to Belgrade and placed in the Cathedral. Those who pray at his grave receive comfort and healing.



Many women want to make a cake from "scratch" but they don't want to haul out the mixer and several bowls. I remembered a recipe which takes only one pot - literally. When we visited a family in Europe in the Carpathians we found that they make delicious pastries without the effort we seem to put into making them. They don't use a zillion utensils. This Carpathian-Ungvar Coffee Cake is typical. Notice how the cocoa is used as a flavoring not as a main ingredient. Chocoholics beware!

CARPATHIAN-UNGVAR COFFEE CAKE

2 sticks butter
1 Tbls. grated orange rind
2 cups sugar
2 teas. vanilla
pinch salt
2 cups sour cream
3 large eggs
1 1/2 teas. baking soda
1 teas. baking powder
3 cups all-purpose flour
1/2 cup prune puree
1 Tbls. cinnamon
2 Tbls. cocoa powder
1/2 cup chopped walnuts

Preheat oven. In a large saucepan (you will mix the batter in it later) melt the butter over moderate heat. Add the orange rind when partially melted. Remove from heat. Use a wooden spoon to mix in the sugar, vanilla, salt, sour cream and eggs. Beat until smooth. Gradually add the baking powder and soda. Mix in the flour. When smooth, spoon the prune puree over the batter, then the cinnamon, cocoa and

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Home Bible Reading Schedule

JUNE 1999

1 Romans 1:1-7, 13-17	16 Romans 8:2-13
2 Romans 1:18-27	17 Romans 8:22-27
3 Romans 1:28-2:9	18 Romans 9:6-19
4 Romans 2:14-29	19 Romans 3:28-4:3
5 Romans 1:7-12	20 Romans 5:1-10
6 Heb 11:33-12:2	21 Romans 9:18-33
7 Romans 2:28-3:18	22 Romans 10:11-11:2
8 Romans 4:4-12	23 Romans 11:2-12
9 Romans 4:13-25	24 Romans 13:11-14
10 Romans 5:10-16	25 Romans 11:25-36
11 Romans 5:17-6:2	26 Romans 6:11-17
12 Romans 3:19-26	27 Romans 6:18-23
13 Romans 2:10-16	28 Romans 12:4-5, 15-21
14 Romans 7:1-13	29 2 Cor 11:21-12:9
15 Romans 7:14-8:2	30 Romans 15:7-16

BIBLE STUDY

The whole of chapter 11 of Hebrews concerns faith. It starts with the definition of faith, then gives over a dozen examples of personal faith of such people as Joshua, Noah and Jacob. It carries over into the first few verses of chapter 12 where we are told to endure. "Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside the weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us..."

One of the most essential virtues in life is endurance. Undoubtedly, its greatest value in life is that it enables us to hold on to other qualities of life long enough for them to be realized.

Someone has described a diamond as a piece of coal which stayed on the job. So a brave person is not one with more courage than a coward; he is one who keeps his courage longer in the face of danger. So a hopeful man is not one with more hope than an easily discouraged person. He is one who stays hopeful longer in the face of discouragement.

Endurance brings out the best in life.

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THE DESIRE FOR SANCTITY

After Pentecost comes the Sunday of All Saints. We remember all the men and women who lived and made sacrifices for God, for truth and justice, for love and mercy. God alone knows all their names and their lives. They are like precious jewels in His crown!

On Monday after All Saints' Sunday we begin to fast again: the Fast of the Holy Apostles Peter and Paul. Why is there such a fast particularly at this time when we need energy for working in the fields or gardens, or when we should simply like to take well-deserved vacations. It is to show that we are **all** called to be saints.

But we feel that a saint must be someone quite extraordinary - that it is not possible for someone such as us with all our weaknesses and our desire for comfort and pleasure to attain such a state. This is not true. Every human being was created to be like our Heavenly Father. When we follow Him we live a truly normal life.

Comfort and pleasure are not forbidden to God's children. On the contrary it is He Who created them and Who made us with the capacity to enjoy them. The problem is that we can become so accustomed to these things - because we have not yet found balance in our lives - that we can become their slaves. No one was created to be a slave to anything!

Thus, weak as we all are, we can still desire to become better, to get closer to God, to better appreciate His mysteries and the mysteries of His creation, visible and invisible. We can **desire** sanctity because we desire life in all of its fullness. In fact we **do** desire it! And we are never really satisfied without it even though we often do not know what it is that we really want. There is a lot of hope in this. Desire exists in order for it to be satisfied!

The Very Rev'd
Dr. Ihor George Kutash

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There comes a time when men must face life alone, alone on a cross or alone in a prison, alone on a city street or alone in the hours of pain which close out everyone else. There comes a time when a man knows his life can no longer be repaired, a time when he loses in death someone whose loss cuts so sharply that the wound is never healed.

There comes a time when there is only God and only faith in Him, nothing else, no one else. Jesus knew this on the Cross.